
This is a reproduction of a library book that was digitized by Google as part of an ongoing effort to preserve the information in books and make it universally accessible.

Google™ books

<http://books.google.com>



A

1568/2134 (1,2.)
(1.)

SECOND REMONSTRANCE

FROM THE

R. R. Dr. F. MOYLAN,

THE

ROMAN CATHOLIC BISHOP OF CORK,

TO THE

LOWER ORDER OF INHABITANTS

IN HIS

DIOCESS.

APRIL 16.



L O N D O N :

REPRINTED BY J. P. COGHLAN, DUKE STREET,
GROSVENOR SQUARE.

3

R. R. Dr. MOYLAN's
SECOND REMONSTRANCE.

DEARLY BELOVED BRETHREN,

WHEN to repress the disturbances that broke out last year, it became necessary for government to proclaim this county, in common with other parts of the kingdom, and to establish military law therein; prompted by the tender interest, which I must at all times take, as well in your temporal, as your eternal welfare, I felt it my duty to admonish and warn you against the direful evils that riot and insubordination must inevitably entail upon yourselves and your poor families.

I exhorted you to recollect, and besought you to reduce to practice, those principles of our holy Religion, which, from the most powerful motives of conscience, injoin obedience to the laws, and respect for the constituted authorities of the State. I cautioned you, and *then*, as it would seem, not without effect; but *now*, alas! from the restless activity of agitating incendiaries, the caution must be again renewed, not to suffer yourselves to be duped by the artful insinuations of those designing men, who are propagating the spirit of sedition and irreligion amongst you, only in the view of making you the deluded instru-



ments

ments of their diabolical schemes, of subverting all lawful authority, and plunging the nation into the horrors of a civil war.

The levelling of all ranks, the abolition of distinction, the equal distribution of property, and the total subversion of the happiest form of government, that the wisdom and experience of ages has devised, are their now avowed objects. Upon these visionary speculations, have the seeds of disloyalty been sown and matured; in the attempt to realize them has originated that rebellion, which has at the same time desolated and disgraced our native land. But the efforts of treason were quickly baffled, and by the wise measures of government, aided by the spirited exertions of the loyal part of the community, it was in a short time put down.

Short, however, as was the period of its duration, what a deluge of woe has it not poured on the deluded wretches who have embarked in it!—their houses levelled to the ground—their little properties destroyed—whole villages laid waste—and upwards of thirty thousand Irishmen, in the vigor of health, cut off by the sword, and hurried into the other world with the guilt, in addition to their other offences, of rebellion, to be expiated and avenged.

Numbers who escaped from the field of battle, have been tried by martial law, and condemned

to

to that punishment which their crimes deserved : —others who had equally forfeited their lives, the lenity of government has interposed to preserve. The humanity of our Excellent Chief Governor, has interfered in behalf of the deluded insurgents, and proffered them forgiveness on the terms of their returning to their duty and allegiance. Of the mercy thus held out to repentant guilt, many have availed themselves, while the more hardened delinquents have formed themselves into hordes of lawless banditti, whose object and system is to pillage and destroy. Hence those atrocious murders—hence those daily robberies, and that savage practice of houghing and torturing the unoffending brute beasts, all which call loudly to Heaven for vengeance, on the inhuman monsters by whom they are perpetrated.

To check the further progress of these wide-spreading evils—to prevent the further interruption of free communication between the different parts of the kingdom, so essential to the interests, nay, to the existence of its inhabitants—to protect the loyal and peaceable, the industrious and well-disposed, from the attacks of plunderers and assassins—to pluck up, if possible, the last fibre of the poisonous plant of rebellion, the legislature has been compelled to resort to a measure of severity and rigor, and which extreme necessity can alone justify. By the *Rebellion Bill* martial law has for

A 2

a time

a time become part of the statute law of the land. You are thereby placed under the military power, and for any offence you commit, you are to be tried by a court-martial; if you do not conform to the regulations contained in the proclamation, they are invested with full power to punish your disobedience in such a manner, as that it may operate as an example to deter others from similar practices.

But you are told by jacobin incendiaries, that the French are preparing a great armament to invade this kingdom; and that they mean to enrich the poor with the spoils of the wealthy;—an illusion, my dear Brethren!—for in the present circumstances it is evidently out of their power to land any considerable body of men in this kingdom. The British navy, which maintains the undisputed dominion of the seas, is ever on the watch, and would capture any fleet that should venture out of the enemy's harbour.

But supposing them by some extraordinary accident to escape, what could any number of men they could land, effect in a country defended by an army of one hundred and thirty thousand well disciplined troops, acting under the impression, that their liberties, properties and religion, depended upon the issue of the contest, and commanded by his Excellency, one of the ablest and most experienced Generals of the age. They might indeed disturb and ravage that part of the country, where
they

they chance to land, and some few of the desperate outcasts of society might probably flock to their standard:—but to what effect? How would it end with them? As it did last year, either to be made prisoners or cut off by superior force, and the deluded wretches who joined them, would, as they deserved, incur the forfeiture of their properties and lives. But let us suppose what is morally impossible to be actually realized, that they had succeeded in their attempts upon this country; can you, my dear People, be so stupidly besotted as to believe, that those avowed enemies of God and man, who in all their pursuits are solely actuated by the basest suggestions of selfishness, would go to the expence of fitting out so great an armament, and expose themselves to almost certain destruction, for the disinterested purpose of procuring you wealth, and increasing your comforts of life? Unless you are willing to be imposed upon, you cannot possibly be deceived by these specious professions. Experience has pierced through the cobweb-veil of their hypocritical declarations:—In Holland, Brabant, Switzerland, Piedmont, Italy, Egypt, their footsteps can only be traced by ravage and devastation—whether it was in the insidious guise of pretended friendship, or in the avowed character of open hostility, that they got footing in those unfortunate countries, the consequences have been exactly the same. *Did they divide the*

spoils of the rich among the poor? Far from it—the plunder of the opulent they instantly sent to the Five Tyrants in Paris, and the only favor they conferred on the poor, was to violate their wives and daughters, to force themselves into their armies, there to place them in the foremost ranks, and thereby expose them to certain destruction. Such has been their invariable conduct, and what else could be expected from a people that make war in the character of highwaymen—who attack peaceable independent states, without the shadow of a pretext, and pillage them without mercy—and why? because their spoils invite the cupidity of rapine, and their weakness insures success to the enterprise!

Will you then, my dear People, suffer yourselves to be any longer imposed on, by looking to any advantage from *French Fraternity*? Will you suffer yourselves to be dazzled by the false glare of *Liberty and Equality*? These, and other high-sounding words, no longer retain their original signification. *French liberty* is unquestionably the *worst species of slavery*, and *their equality* means no more, *than reducing every individual to the same level, by sinking the whole community into the same state of abject poverty and degradation.*

Some topics have been of late discussed, solely with a view to engage your passions, and conciliate your favor. Doctrines have been set afloat, for the purpose of misleading your reason, and perverting
your

your judgment, by men, who look up with hatred and envy to the opulent, and would deem themselves blessed, if placed in their situations—great indeed are the evils with which those speculations of levelling rank, and distributing property are fraught, and it is not the least of them, that they tend to render you discontented with your lot, prompt you to impious repinings against Providence, and set loose those passions, which, uncontrolled, scatter ruin and desolation on every side, and threaten the total subversion of order in society.

But if no human being can expect an exemption from sufferings of some kind in this life, why may not the Almighty suffer us to be afflicted with poverty, as with any other evil? And how in fact, considering the infinite diversity in human character, is it possible to be prevented? It could only be by a constant miracle. For let us suppose this visionary speculation of *general equality*, to be actually realized, it is impossible it could long subsist; for one man would be prudent and industrious, and thereby add to his possessions; another would be idle and improvident, and thereby dissipate his property, and hence must inevitably ensue, that inequality of circumstances, that relative poverty and wealth, which are the very grievances now proclaimed insupportable.

But, let me ask the Tradesman, who had toiled all the day to complete his work, in the hopes of being

being paid for his labour in the evening, would he think it *just*, that an idler, who loitered while he laboured, should *insist* upon the half of his earnings, and upon no other plea, but because he was poor and wanted it? I would ask the Peasant, who worked during the season, in the cultivation of his farm, or potatoe-garden, who prepared his grounds for the sowing of the seed, who watched it as it grew, who cut it down when ripe; how he would endure that others, who had no share in his toil, should claim, notwithstanding a share in his labours, and *demand* that the produce should be equally distributed among them? This, and such like proceedings, would, no doubt, appear to you a great injustice, when made your own case; why then view it in a different light, if such a partnership were imposed upon the rich? Does, what in your own case would appear the height of robbery and injustice, in the case of others change its nature, and become equitable and just? No; the laws of justice are eternal, and admit of no modification or change. *Thou shalt not*, says the Sovereign Lord of All, not only *not steal*, but even *not covet thy neighbour's goods*, hereby erecting a sacred barrier to protect the property of individuals, from invasion and assault.

Nor are you, my dear People, to imagine that the Almighty God permits some to flourish in affluence, whilst others, to the full as deserving, languish

languish in distress, without motive or design? No; this inequality in the distribution of the goods of this life, enters into the great scheme of divine Providence. Thus he suffers poverty to overtake some; not that they have no share in his regards, but that they may acquire a greater portion of them by resignation; and thus He dispenses wealth to others, not that they merit more, but that they may profit more, by making proper use of his favors. The poor, by patience, are to sanctify their souls; and the rich by considering themselves as stewards, and applying their abundance for the relief of the wants of the poor, according to the intention of the Donor, will hear that joy-inspiring invitation, *Well done good and faithful servant, because thou hast been faithful—Come enter into the joy of thy Lord.*

That many among you, my dear People, are labouring under the hardships of poverty and distress, I am well aware. In your sufferings I most sincerely sympathize, and God knows with what pleasure I would, if in my power, lighten the load, and alleviate the pressure of your miseries. But how is this to be accomplished? Is it by flying in the face of your God—by provoking his vengeance, by abominable oaths? Is it by rising up against the authority you are bound in conscience to respect and obey? Is it by injuring the person, destroying the property, or traducing the character

ter of your neighbour, that you can expect relief? Surely not; honest industry is the plain road to competency of circumstances; it is by persevering exertion, accompanied by a firm reliance on the blessings of Providence, that this is to be attained; but the favour of Heaven is only to be gained by a faithful discharge of moral and religious duties. Idleness, the parent of every mischief, you are bound to shun, and to apply the fruits of your labour to procure for your families the necessaries, and if you can, the conveniences of life.

You are at present, by public orders, excluded at certain hours from Whiskey-Shops; happy for your souls and bodies would it be, if your exclusion were perpetual from these receptacles of tumult, rioting and brawls, where the eye is offended by the disgusting spectacle of wretches issuing from them reeling with intoxication, and the ear is also assailed by the blasphemies and imprecations they are continually vomiting forth.

A new order of things is talked of, as likely to be established in this kingdom; should that event take place, which for the restoration of peace and good order to this distracted country, and allaying the religious feuds and animosities, which so shamefully disgrace its inhabitants, is most earnestly to be wished for: to meliorate the condition of the lower classes is one of its professed objects;

objects; to render their situation as comfortable as that of the peasantry of the sister-kingdom; to provide them with wholesome food, suitable clothing, and convenient dwellings, by affording employment to the poor, in the establishment of manufactories, and opening new channels of trade, are the happy consequences promised to result from the proposed arrangement. But it is only by orderly demeanor, good moral conduct, that you can expect to attract the regards, or interest the humanity of the legislature in your behalf.

After all, my dear People, whatever your condition may be here below, unless you have entirely forgotten the gospel truths, you must know, that it is not on earth that you are to look for happiness—here it is not to be found; for such are the vicissitudes of human life, that where the good things of this world exist in the most lavish profusion this day, they may vanish, without a vestige left behind, on the morrow, and though possessed ever so long, they must be at last parted with in death. Can the treasures of this world exempt the possessor from bodily pain or mental disquiet? But, supposing this exemption from sickness, trouble, and disappointments, and that riches were superadded to every other blessing, could man, even in these circumstances, be pronounced happy? Alas! no; for it is the experience of mankind, that riches, like all things else, pall upon enjoyment;

ment; their power of fascination depends upon their novelty, and when stripped of that charm, they cease to confer happiness. Solomon, the wisest of men, has left us on record a memorable example, of the insufficiency of all earthly enjoyments for happiness; he, whose possessions were unbounded, and his power without control, and placed at the summit of human felicity, was, notwithstanding, reduced to acknowledge, *that it was all vanity and vexation of spirit.*

It is not then in created objects that true happiness is to be found; it is to be looked for from some other source; it is, in fine, to be traced to a conformity to the law of God, and a faithful discharge of all the duties of our respective states in life:—This is the true source of worldly peace—the only solid pledge for eternal happiness; nor is it like earthly blessings confined to a few, but open and accessible to all mankind: distinctions and riches are only the transient portion of some; but the treasures of Religion are the permanent inheritance and the undescribable delights of heaven, destined for the enjoyment of all.

Were, my dear People, your views bounded by this life; did not your hopes stretch beyond the grave, wretched indeed would your condition be: but blessed be God, the great mystery we now solemnize, opens to our view scenes of extatic joy in that state which the word of Truth holds forth

to

to the present weakness of human understanding, under all the emblems of magnificence and delight. Jesus Christ risen from the dead, is a certain pledge of our resurrection; and if now we follow him in the paths of sufferings, we shall assuredly participate in the glory of his resurrection.

Yes, my dear People, these corruptible bodies worn down by poverty and disease, shall put on incorruption, and our mortal bodies shall put on immortality, and shall rise glorious, like unto the glorified body of Jesus Christ: under this sweet conviction, can you refuse not only patiently, but joyfully to submit to whatever afflictions kind Providence may be pleased to visit you with?

But if, instead of imitating the patience and resignation of Jesus Christ, you murmur and complain; if your thoughts be wholly engrossed by the desire of earthly comforts, which He, for your sakes, did despise and forego; if to better your condition, you be willing to adopt every means however hostile to the peace of the country, or injurious to your neighbour; if instead of listening to the voice of those pastors, whom the Almighty has appointed to guide you in the ways of salvation, you attend to the pernicious suggestions of those unfortunate men, who having extinguished every principle of piety and virtue in themselves, labour to reduce you to the same cheerless state of mental darkness, and to rob you

B

of

of the consolations of Religion, the only true counterpoise to the ills of life ; in that case, you must alone abide the dreadful consequence : you will suffer, and will suffer like the damned in hell, without merit—you will sooner or later fall victims to the vengeance of the insulted laws, and at the great Day of the general Resurrection, you shall arise, it is true, and arise immortal ; but alas ! to be hurled into the abyss of never-ending misery and woe.

I intreat you then, my dear People, to seriously reflect on those awful truths—to regulate your conduct by the precepts of the gospel :—to have followed this salutary counsel, will, at the hour of death, afford you inexpressible consolation.

Attend then, to the grace of God our Saviour, which appeareth, says the Apostle, to all men, instructing us all, in whatever state we be, that renouncing impiety and worldly desires, we should live soberly, and justly, and piously in this world, waiting for the blessed hope, and coming of the glory of the great God, and our Saviour Jesus Christ. That the Lord may, in his infinite Mercy, grant you all, my dear beloved Brethren, that inestimable grace, is the warmest wish and the most fervent prayer of

Your assured Friend, and
Father in CHRIST,

Cork, April 16, 1799.

F. MOYLAN.

